Tuesday January 15, 1963

TABLE OF CONTENTS

Learning Gurdjieff's work as compared to learning French; proof of whether teacher as teaching French is to be able to go France and speak French and be understood.

Charles Wittneburg: When I wake up I lose certain formatory faculties which are needed when I compose music.

Mr. Nyland: Consciousness as an area, a large field; the further I go into the field, the more awake I am. Man has functions on Erth to fulfill in the area of unconsciousness and still has an aim to becpme conscious. Harmonious man. How to fulfill both aims. Work leads to development of conscience which makes man responsible for the unconscious state. The unconscious state as the source of food for the maintenance of the conscious state. Aim: to be on the dividing line, balancing on a tightrope, participation. The use of friction energy.

Charles: About what was possible for Gurdjieff.

Mr. Nyland: That must remain theoretical. Its value as an impetus.

Eileen Wright: I attribute ordinary life imporvement to work on myself; how do I disentahgle it?

Mr. Nyland: The motivation for work should not be a possible improvement. Make that as pure as you can. Do not confuse desire for work with wish for results. The natuse of 48 and 24 laws. Progress in work means more light and less dark.

Eileen: Achieve state of harmony from sensing and do not carry it out.

Mr. Nyland: May be loss of energy and/or interest. If we realize how mechanical we are, how much we need work, we will not be influenced byt the devil. The temptation on the mountain. Conscience as the most important part of a person.

Enid Williams: What is meant by: Keep you soul in sifferâng?

Mr. Nyland: Soul must be exposed to friction in order for it to grow. Magnetic Center will create conditions inwhich the soul will suffer. Intellectual Body as a body of suffering.

Lou Castagno: Are impressions received by I or It?

MR. Nyland: By it; I is not as yet big enough. The growing faculties of the 'new mind'. The dynamic flow between between three points in the three octaves of the bodies. The use and misunderstanding of negative emotions. If I lose myself in theory, I do not work. Thinking about work only, is the devil.

Mae Ripps: Has not made efforts for several weeks according to task. Feels it is necessary to begin again.

Mr. Nyland: Work like hell. Make it serious.

Terry Owens: Are being and doing contradictory?

Mr. Nyland: Great Doing and doing. Is it necessary for His Endlessness to manifest in order not to be eaten by time?

Tuesday January 15, 1963

Last week and some of the other times, we have talked about work in a general way. I have not allowed many questions because there were certain things that I wanted to say, particularly in the beginning of the year. The sum and substance of that what I want to say is to try to emphasize the necessity of work and the attitude that one should have and that it is a requirement really if one wants to live. That is, I made it quite serious, that it is something that one must consider from all angles and come to a conclusion and then, based on that conclusion, that there is really no other way out then work and work on oneself. It is not necessary to repeat this all the time because I much rather go and spend some time now in actually asking what is the trouble. That is, what are questions? What are obstacles, so that in t that, we will habe a chance to go into detail about how to work, what to do, what you are up against, and how to aviod what are the obstacles. How can I make obstacles really work for me? How can I be? What is it in daily life that I must know about work in order to put in my daily life something of a different attitude so that I solve questions which in ordinary life I will keep on having and gradually get out of the state of just being tossed arnund in accordance with circumstances and whichever way the wind blows; so that I gradually get for myself a certain definite way of how to steer and what to do and that I know and I base it on facts which I have at my disposal and which I then must verify in practise. And then, based on my experience, I will either fo ahead and say, "Yes, I understand it", or I come to the conclusion that as yet I do not understand it and then it

it is up to me to ask.

I want to say one thing however. and it is also something I will notrepeat. If I were teaching you French, it would depend on the way I pronounce French, probably where I would come from if I were a Frenchman. Maybe I would have a dialect. But I would have a certain French language at my disposal which I would teach. And I would you, "Do this and you do that," in French. That is, I will use certain words. I would have, you might call it, my method of teaching French. And dependant entirely on my own experience, my back ground, what and how I would teach you French and you would listen to me and you would say, "Yes, alright, that may be so." The proff for you that you know French is that when you go to France and you speak French, that you are understood. It is with work exactly the same. I teach you what I believe, based on my own experience, and whateber I have learned, and what I think Gurdjieff this means by work on himself. Naturally I am influenced by certain people who taught me, let's say, including Gurdjieff, But the main reason why I teach is that my experience bears out what I say as far as I am concerned. If I am clear about such exposé, you then know what I understand by work. And then it is up to you to put it to practise yourself. That is, to go to France and to speak it, to speak French. That is, to put to practise what you understand. And if your experience proves to your that the ideas are correct, then you will belive that I speak French. You understand what I mean?

I have many times said; You go; you learn what you can; you listen to anybody you wish; you verify for yourself; you come to conclusions from whatever people you hear talk about work or whatever you read. You say to yourself, "This I know. This makes snese. This I do not understand." The unltimate for yourself is

if that is so, if it is clear to you amd I out it to practise and it confirms by means of my experience that that what has been said is clear, then you will agree that work for you has a meaning. If, on the other hand, you must listen to someone,xxx and that is why I emphasize to be very critical, including critical of me, so that whn you actaully put ot the test that what we talk about, what I hope is clear enough, that you can put it to a test, that you can apply, that it is logically built up, that it,with other words, that it makes sense so that you can go ahead with that and verify it in your own experience, then you will know what you have to do. That is, belive in that what you have or change your opinion.

I want to say this again and agaun because it is so often misleading that you think, or some of you think that I am conceited. Iam not at all. I am teeling what I belive in. I am telling you as an ordinary human being what my experience is regarding work and what I believe is the truth. That you think that because if that and sometimes when it might differ with what someone else says, that it might look as if I am conceited because it looks as if I know it all and I tell you about it, or that I myself sometimes become critical of whatever statements someone else makes; that is neither here nor there, because the quintessence of the matter is that if I say certain things and you think I am conceited, you put it to practise for yourself and find out. Then, if you agree, either I have told you the truth or you do not believe it which also is good because then you go and hunt up another French teacher. So, once and for all, let it be very clear. Whenever I am critical about someone else, it is not for me sake - it is not for xx anyone else's sake - it is for the sake of the ideas as I belive in them and I believe that they ought to be exposed or formulated. I have further nothing

to do with it. And it is not for my glorification that I sit here and tell you what I understand by work on oneself, or when we go into detail abiut the meaning of observation, participation, experimentation, conscious laborm intentional suffereing amd all the rest that goes with it. It is upto you to verify it and whenever you think that I step overboard and almost as if I would emphasize, again giving the impression that I know it all, then it is up to you to tell me where I am wrong, based on your own experience. And you have to tell me then that someone else knows it better or says it differently, again verified by your own experience. I am not emotional about this. I just want to emphasize it. And I say once and for all, "I want to get thru with it."

I stand, at the present time, you might call it, on my own feet. I have very little contact with the Foundation as a whole. I do not want it becaise I think there are on the wrong foot and the wrong direction. And it is not that I want to be critical. It is simply because I feel that as far as Gurdjieff us concerned, he deserves studt, he deserves actual reading, he deserves exchange of ideas so that whoever talks the Gurdjieff language, talks the same language and used terminology that can be understood so that there is nok mistake, so that there actually is a confimmation among the different poeple who so-called teach, that they know what they are talking about. It looks again as if I am effected by whatever I hear but it is something that is so strongly in my mind because I am sad when I realize that many people constantly keep on talking, talking, talking about certain things they do not know anything about. And I am terribly sorry about it because it should not be at all. It is up to anyone who sits and, let's say, I, who at the present time, who sits in this chair to know what I am

talking about. And, if I do not, you have a perfect right to say to me, "Get out" and sho w it by not coming.

So, now let's talk about work as we all understand it or try to understand it, so that we understand each other's language, so that we have concepts on which we are clear, so that when I use the word self-observatiob, that it is understood what is meant. Or that there is any pther kind of a concept that is not clear to you that you can put it, as it were, on the table and we will look at it from different angkes. We will talk about it. We will see what might be. We will see what is practically correct. We will see what is theoretically may be an explanation for certain relationships which our mind cannot conceive of by experience or our body is ~~xxxxxxxx~~ unable to experience in itself but perhaps which, as far as my mind is concerned, could give an indication of a certain clarity and a wish perhaps to understand later.

What questions are there?

Charles Wittenburg: Recently I have been thinking about expenditure of my own energy. And this led to thinking about sacrifices for the ake of work. And I have noticed that in my profession as composer of music, that I must use what I call critical memory in the life sense. That is, a comparative function of the formatory center, If I go in the direction of consciousness, must I sacrifice what I call critical memory because it does not seem to belong in consciousness. At my feeble attempts to remember myself, this function of comparative critical memory seems to be the first to go.

Mr. Nyland: Well, you know, we should first find out what you understand by consciousness.

Charles: Seeing myself, being aware of myself.

Mr. Nyland: No, that is really nor enough, is it? Consciousness is a field. It is a big field. It is a field that is unexplored. As if, you remember the diagram of the three bodies which are divided by a line; below the lime is an unconscious area; above the line is a conscious one. And it is the work which makes attempts at crossing the line at different points. That is, to go over from subconscious or unconscious into a conscious state. Or, to be more exact, to go over from that what we call conscious, that is, a so-called waking consciousness, into a self-conscious state.

Now, since it is an area, it means that there is not one particular point. All points in that area would belong to the area of consciousness. But, of course, there is a difference in the distance of such points from the line. The further I get away from it, the deeper, you might say, I go into the area of consciousness. So, there are gradations of consciousness as I develop.

Now, if I wish to become a man, I can say, "Very good, I will become conscious." I will now try everything that I can to forget about my unconscious state and I will try to live in a conscious state. This could be very well an aim. Because f I say, "I am now in New Yord. I do not like it. I want to go to Philadelphia; so, I go to Philadelphia." Then I forget about New York. I can say, "I could become a conscious Being" probably a better word instead of man. At the same time, if I am on Earht, it seems that since I am still a man, I have a function to fulfill as a man on Earth. And then the direction that I would like to go in order to become more conscious, must include the finishing up of my work as man-unconscious and gradually going over into man-conscious.

One can also look at it this way: If I could become a conscious man, I could roam all over the place and I could be conscious or unconscious, provided I do not lose my consciousness

when I am in an unconscious area. You understand that?

Charles: No.

Mr. Nyland: You see, when I live and I am imbibed wuth an idea, this idea is with me all the time. It does not matter if I walk on Lexington Avenue or Fifth Avenue. The idea is still with me. You can say, "I am a changed man." In a sense, I am because the accent is on this idea. But I expose myself to a variety of different conditions and regardless of the conditions, I remain aware of this idea of mine. I could be effected by walking on Lexington Avenue where there are many people that are in an uncinscious state. My tendancy is to go to Fifth Avenue which is filled with consciousness. But when I am on Fifth Avenue and now dare to return to Lexington Avenue, I then can retain consciousness even if I am surrounded by unconscious influences. It all depends on how strong the idea is. You understand what I mean?

Charles: Yes.

Mr. Nyland: If I can be in life conscious, I can be in life any place. If I were only conscious, I would not have any ability to test it in surroundings which are trying to take consciousness away from me. If I were in Heaven, I could be an angel, singing and playing a harp, but I would not know what it is to be tempted like people on Earth are tempted to lose their consciousness. If I know what is the difference between being awake and asleep, then I can say, "I can walk among sleeping people and still be awake. I am blind on Earth. Above the line of consciousness, I am with my eyes open. Now I go back again to the unconscious state. I do not necessarily have to become blind again. I can be one eye among the blind.

So, the question now of man. We are interested in conscious man. That means: Consious and man. We are interested in Harmonious Man. We are interested in trying to find what man is at the

present time, if he could possible evolve to become another kind of man which would be more complete and which would also be, for him, more satisfying in order to give an answer to his life. And during this period he stays on Earth because if he dies, no one knows what will happen to a person who will die; it all depends where they will be. No one really knows with any assurance that I can say, "When I die, I go to Heaven" because that is just a Fata Morgana to a certain extent. I hope. If I say, "Heaven can be on Earthx when I am here", also that is vague because it does not mean that I actually could behave like that.

But the possibility exists if man is unconscious or asleep that during his lifetime he can employ certain methods in order to wake up and gradually become conscious, still retaining his living on Earth and, as a matter of fact, using whatever he has now as his own so-called life for the purpose of becoming conscious. In otehr words, he will be able to pay Caesar and he will be able to pay God at the same time. If I fulfill my obligations towards mother nature on Earth, I am regarded by mother nature as a good man. If I fulfill my obligations towards Great Nature, which is outside of Earth, I am regarded by God as a servant. Harmonious man should be both.

The question is now: How does he become both? That is, does he either have to ne conscious or unconscious? Now, in the beginning of work, I try to wake up. I realize at times I am asleep. At times I make an effort to be awake. That is, I try for myself to really go thru a certain, you might call it, formality, as if I want to collect myself in such a way that because of that kind of an effort I am in a different kind of state which I kxing then call a waking state, altho it may not be inclusive

of thw whole area of consciousness. At least I have a taste of becoming more awake than I am in ordinary life in a mechanical state.

How to do it? That is a question of self-observation, work on oneself and all the necessary steps that are required for that. But I assume now that W understand this, and that at certain times I am awake a little bit mor e than I was the moment before. In the beginning, I will find that the amount of energy that I have for that purpose is really not enough to do anything else but to change my state from one when I am asleep to one when I am awake, so that in either state I cannot be at the same time. That is, I cannot be both at the same time. I only have enough energy to go from one state to another. Thus, I say, as in the beginning because I do not have enough energy and also I do not understand it. I run on my initial energy which is based on curiosity, adventure, interest, and things of that kind. And I say, "Yes, it would be very wonderful if I could be awake." And, for certain moments, I experience a certain state of awareness, a different kind of experience that I have then and it is not like when I was asleep. It is as I were at least more awake because I see more. I know also that if I am away from Earth, in that sense I am not fulfilling my task on Earth. So, there is something still lacking. The next step would have to be that I, if I could be, let's say, reach a conscious state, that I could return to Earth and retain my consciousness. Now, this of course, is a difficult thing because when I go for a couple of moments over the line, I really do not know enought about that conscious state, how to maintain it. And, as a result, being so close to the line, I am still subject to the lower triangle of unconsciousness and I am immediately pulled as soon as my effort

is exhasuted. And the amount of energy that I have for that kind of an effort is very small. So, the result is that I go and I am here, I am over there but immediately almost I am back again in my sleeping state until a moment when I remember that I should remember myself and I go back. So, the result is I am constantly between the two. And whatever it is that I have here,as an experience of consciousness, is not enough to last in the state when I am unconscious than only for a certain memory, but that has no reality.

Now, if I continue with kind of work, probably I will get a little bit more and oftener into the conscious state. Also, the relcutance of going back to the sleeping state is a little bit more. More and More I will acquire a taste of what is meant by being conscious, and also my wish for being conscious, since my experience teaches me that that is more desirable, I would like to be there more, my iwsh is stronger and I will be a little less asleep.

At the same time, when I am in this conscious state, certain things start to develop. One of them os conscience. I then look at my life as if I have a responsibility towarsd that life because it has enabled me to come to a conscious state. I realize, with my conscience this time, that I am grateful and have to be gratsful to the fact that I was alive in ordinary life on Earth. So that if I want to be really conscious, I cannot forget that I came from an unconscious state. Terefore, my conscience now tells me, "If you want to take responsibility for your conscious state, it has to include a repponsibility for the unconscious state. This, to some extent, is a very starnge kind of state to be in because one knows that a conscious state is preferable. One would like very much to go there and one becomes a little bit impatient and one forgets that one still has a certain duty to fulfill on Earth. This is a

natural tendancy. I ~~xxxxxxxxxxx~~ follow it. Then, experimentally, I come to a conclusion that I cannot do it. For instance, I try to live as often and as much as I can in a conscious state. And very soon I must conclude, again experimentally, that I run out of ammunition. I have not got the material to continue with it. I caanot continue to build on the hope of being conscious. I have, in this conscious state, no friction. I have no way of making energy. And, because of that, I am forced to go back to the unconscious state so in order to create for myself friction, which will enable me to give the energu necessary for the further maintenance of myself in a conscious state.

So, logically building this up and, as I say, "based on experience", one must come to the conclusion that I am morally obligated to fulfill my functions . At the same time, that is the only way by which I can actually find my place in the conscious area and continue to live there. Now, if I continue to live there, I have to be fed by some material which, becausse of work on myself, has to be converted into food for the maintenacne of my conscious state. Again, the only source for food that I have is my unconscious state. It is my body; it is my feeling; it is my mind. That furnished, at the present time, my life.

I have to find how to make, out of that what I now have, energy for the purpose of building up my conscious state. So, I see, quite definitely, that I need my life. I also know that I cannot destroy it because I have a responsibility for it. I also know that it caanot be exposed to a higher force, which hâgher force would destroy it because when two forces meet, the one whiho is stronger must win.

So, taking the responsibility between these two things: one the desirable state of being conscious - the other the state of the responsibility for my Earthly life, the only place for is for

me to be on the line between consciousness and unconsciousness. Then, I can be both. Then I can separate consciousness from unconsciousness. I separate what is being made as living quarters for my conscious experience, Body Kesdjan, Body Soul, from the body which I know now which is Do Re Mi Fa Sol La Si Do, up to the conscious line.

I am therefore constantly trying to balance like a tight-rope dancer between consciousness and unconsciousness. I try to bring the unconscious as close to the conscious as I can. I try to bring unconsciousness as close as I dare to the unconsciousness. All of this takes place in me. I am now, with the idea of consciousness, as if on Fifth Avenue, exposing myself to the unconscious state of Lexington Avenue. This is what is meant by participation. I awake to myself. I am aware. I am now conscious. I am conscious in very good conditions. I am conscious when I am by myself, when there are no disturbances, no obstacles. But, I am a man. I remember. I have to return to where I came from because I have loyalty. I am still a man in life. Now I return to life and participate in life with remaining conscious.

So , when I ~~xxxxxx~~ say observation, which includes seeing, impartiality and simultaneity, the understanding of a moment, having reached a certain degree, you might say, I dare to call myself, at times, conscious. This quantity of consciousness which I now have, which is now within me, which I say will not leave me so easily, I put to the test by partisipating in ordinary life.

So, I start, in prdinary life, to do certain things very simply, ordinary things, as if I could be awake, present to that what I do. And, of course, I find out exactly the same thing as in the beginning, that I fall into the trap of unconsciousness. With other words, I fall on th e line. I climb ~~xxx~~ up again. I try again to continue. I try again to remember what it was ehn I was ~~xxxxxxxx~~ unconscious. I try to remember how in my unconscious state I could be influenced by the possibility of consciousness. I know t hat if I do that, that that wht is ~~the~~ unconsciousness in me, creates friction with that towards which I wish to go. And because of this trying to ,as I say, climb up again on the line oef consciousness-unconsciousness, I am then in that state, manufacturing energy whcih comes from the friction.

You see, I take the friction energy which is caused by the two forces and, in the state of being aware, I convert it into energy necessary for the ~~feeding~~ feeding

of the higher being bodies. So, I need life. I need everything of life. I need my formulatory apparatus. I need my critical sense. There are many things in life htat, at the present time, are so difficult that they become incompatible with consciousness. I leave them alone. I know that many times, certain things, arguments, talking, intensity of a certain feeling, anger, all of that is absolutely impossilbe for me even to think about consciousness, let alone to be./

So, again, I use common sense to try to find out for myself what can I do and what can I not do and to admit to myself that I canot do, as yet, certain things. But constantly having the hope that ultimately it will be possible for me. Also that I wish very much. Also I become impatient. Aned I have to put myself constantly back and say, "Wait a minute, wait a minute; not yet." A B C first. Then the words. Then the sentances, then the content.

You see, I go back to that altho I admit that in my formulatory apparatus, in my criticalness, whatever is necessary for my professsional work on Earht, that I would like to be consious - it does not mean that I can do it. So, without saying that it cannot be done, I simply say, "I cannot do it as yet." And I put constantly in it, 'as yet'. I mean this because when I say, " as yet I cannot", it means that ultimately I will. Ultimately I hope. "ultimately," I say, "I have a belief that it is possibal for me. But. the steppong stones are slow, gradually leading up more and more to the possiblity of including more and more of my unconsious world into the realmof consciousness. Or, with other words, that I dare to expose myself my state of, what I know by experience, of being conscious, to the different influences which are now existing on Earth. So, you see, you do not exclude antyhing. You continue in ordinary life exactly the same as before. And all you have to do is to introduce at time: How you are. Now what you are, The how has to do with consciousness or unconsciousness. What has to do with what you do.

Charles: Mr. Nyland, I will thinkabout what you said for many days. Possibly, in a way, I was thinking of ultimate values also.
Mr. Nyland: Which is right; it is quite right. You have to have an aim that is sufficiently far that you do not get it tomorrow morning.
Charles: But it would have been possible then for Mr. Gurdjieff to have been aware of how being and to sew a very intricate carpet at the same time.
Mr. Nyland: Well, you know, he is notalive. I cannot ask him. What might have be possible and has been possible for Gurdjieff, of course, always will remain theory. For some of us, we may have seen certain, let's call it, manifestations

which only can be explained in a certain way. And, even then, if one has not seen it, you can never take hear-say from someone else. So, it would be actually a theoretical question.

The point is this: that even if it is possible aff for Gurdjieff, what guarantee is there for me? I am only interested in my life. Everybody elde can contribute to it. I will be very grateful fo r it. I hope that when they do contribute, or that whn I try to live, that I do not interfere with them. So, if I can leave them alone, of they, by their example or whatever it is, that they create in ,e a desire for work, then I say, "It is ry wwxx life, my ww wprk, my possibility inwhich I must believe. It is, after all, my life and no one xixx else. So, if I think that in that partivular sphere, that life's philosophy of mine, if I can remian within myself without effecting someone elsr adeversly, without interfering with the ossiblity of development of someone else, if I can, because if my life, the way I live in such a relationship towards others that I can, not only not interfere, but perteps because of my own wish to live the way I believe I ought to live, could become for them a help; so much the better. But, even that is not important.

The importance is I, my Soul, my Kesdjan Body, my fulfillment, the three bodies of myself, my harmonious man as myself being harmonious. And, I assure you, this was Gurdjieff's aim. What he did iwht it, what effect he had on others, how he could be, where he xhexxxxx vas when he died, how he contimued to lve or not, I have ideas about it, pf course. I also have wishes about it. I also have perhaps hallucinations abou t it. Maybe I say, quite stupidly, that he was an ideal man in the real sense of the word. You might say, perhaps he was man number seven, one two three, four, five six, seven. Maybe he was totally man. Maybe he was lareadyGod. Who knows? I do not. I would almost say, if I did, I would not tell because it could not and it would not have any meaning. It might have a meaning for me as an impetus towards which I would like to strive so that then I say, "Ah, Gurdjieff, you accomplished, so it can be done." So, I will try

And thgat is prabobly the only conclusi'n that anyone can draw for himself because youcannot draw it for someone else. No one can draw it for you. You are, regarding your destination, your destiny, you are htat kind of a guiding factor. Rather, work become for oneself aga a guide of life. If I have in my life somethxx thing hhat I say, " I could become that", it would be an idea;/ But if I live with that idea, as I say, on firth Avenue, LExington Avenue, Third AVenue, all over New York and never forgdt; I will remember God inany kind of condiiion: Joy, anger, whatever it may be. My life then, as such, has not further meaning that only to be used for the purpose/. When I pay Caesar what is due to him and in doing that correctly, with all my heart, my mind, my body, I pay God.

The question of unconsciousness is that I understand unconsciousness. Then I become consious. The question of freedom is that I understand impartiality. When I, once and for all, I say once and for all, know this: I am not of this Earth but I am of this Earth. The paradox is that everything that is conscious includes the unconsious state. Everything at a higher level of being includes any lower level of being. And if I wish, either on my own or upon the command or ask someone who still might be higher than I am, I could be, in that sense, a messanger from above and still walk on Earth like Christ.

You see, many of these things belong to ones own philosophy and one works them out within oneself, as long as you are clear or straight about what you can expect and what you cannot expect. A wise man is a person who knows what he can do. Otherwise he isa fool.

Eileen Wright: I have often heard you say that work is not for the imporvement of oneself or to be a good man. I think you mentioned it tonight. however, in my ordinary life I see a defnite tendancy to either attribute any so-called ordinary improvement either to work or to mix it up in some way. And I do not think I know how to disentangle it.

Mr. Nyland: It is not mutually exklusive. If you come to a conclusion that you are idfferent or better beasuse of work, you are perfectly entitled to draw that consclusion. The trouble is that the reason for work, the motivation for work, should now be a possible iprovement. It is a very difficult thing because I must have amotivation for work. And when I have an experience that I improve because of work, provided I work in the right way, then it is quite logival that Inext time I say, " Now I wish to work because I like the state inwhich I was." Sp, the reason why I always mix up the results I would like to obtain withthe method of how to obtain it, is an ordinary earthly phenomenon/

I do certain things on Earht simply because I want to accomplsih something. And I have an aim which, whenever I accomplish it, with what I call results, that I have ten thousand dollars in the bank or that I am happy and that so and so and this and that. For me, it is of course, something I strive for. I learn French in order to be able to speak French. The motivation for work is: I work in order to be abke to work, yes. In order to be abla to be, what I understand by being conscious. And the reason now why that I apply it to myself for the vonstant wish to want to work is that I want to be awake awke. It is the only definition which is free from a descritpion of how I am when I am awake.
Eileen: Well, I am afraid that possibly my aim is not on that level yet. In examingng it and trying to be as honest as I can about it, I do not feel at this

point that tis it taht pure and that is what I am concerned with trying to reach.

Mr. Ryland; Make it as pure as you can. That it is mixed, it maym be with one percent of that purity and nanety nine precent is not. It is already better than onehundred percent mmk unpure. Still it will take a long time before one can get away from this idea that one ought to be a better man or kind. And, particularly, when one works, that one already sees certain influences which make one, let's say more quiet, or more relxed or more being able to see certain things, more being able to control ones temper and not fly off the handle all the time or things of that kind. It is quite logical that you say, "That is a very desiravle state." Nd, of course, I wish to do whatever I can in order to reach that. And I remember that I reached it because of certain methods and that now the method gets mixed up with that wat I want to accomplsih.

At the same time, I say that if I put in my work a desire for work, if I mix it with a result that I wish to obtain, I am off the track for this reason; When I am in a certain state of unconsciousness, I will judge about the possibility of consciousness from the stand point of unconsciousness. I have, in an unconcious state, no means of describing the conscious state. I do not know, I only am what I am on Earth and therefore everything that I would describe for planetary level or solar level or higher,has to be tinted or colored in accordance with the experience I now have of Earthly quality.

For that reason, I imaging God to be a person simply because I cannot really conceive of a spirit or something in the form of energy or something that I could admire or respect or even worship. SO, I have to have within myself the possibility of something that is within my means. And therefore I cannot really work in the beginning until I have something like an aim right next to that what I would

like to work towards. At the same time, the attempts that I make are not pure enough and should become purer if I have in mind reaching a certain level and then looking around to see what it is like. I will only know at the time when I am there what it is. I can theorize about it very easily. I say I live under 48 laws. Now, of course, I would like to live under 24. Which ones would not be there? Probably it is not that at all. Maybe thr 24 laws may be entirely different from the 48 laws in character because the 48 laws are Earth laws. 24 laws are on the planetary level, are planet laws. For one things, the Earth laws are physically tinted. The planetary laws, that is, the planet laws are emotionally tinted. The solar laws are intellectually tinted. And I do not know enough about it. I have the trouble, of course, of trying to become pure. In every attmept I make in the beginning and for a long time I m remain impure. I say I observe. How much of this observation is mixed up with a thought? I really do not know until after some time I say, "Ah, this is observation; what I did six monyhs ago, that was not. And again, a year, two years, three years later, I say, "Now I realize what it is to be observant or to really be impartial or not I see what is really meant by a moment." it becomes clear and it looks then as if the work that I have done was really not work at all. But now I know what work is.

And this constant change, this progress, you might call it, of gradually understabding the meaning of work simply means for me that it is impossible, at the present time, in a certain state of unconsciousness, to conceive of something that is conscious. And all I do is to introduce a little ray of light in the darkness. And still it is ninety nine percent darkness. But, as I said before, it is better to have a little bit of light. It is better to have a

little bit of purity against one hundred percent impure.

Eileen: There is something else I would like to ask you about. In doing the sensing exercise I found myself at a certain point that when I reach a state or when I relax myself ot even after I have sensed myself, I become completely satisfied with the sense of harmony that I experience and I do not carry it out into... I just become satisified with the sense of harmony and it stops there.

Mr. Nyland: Then you are alseep, It is right; you are asleep. It may be because you have no further interest. I may also be because you have no further energy. You are alseep. As soon as I start to enjoy the result of work, I am quite certain I am asleep. It does not meant that I ought to be able to continue. That is an entirely different question. Sometimes I wish I could. But, when everything goes 'roses-roses', I do not think about the thorns.

So, because of work, because of sensing, I produce in mayelf a certain state, almost of well-being, maybe balance, maybe something that is for me really as an equilibrium. And then something in me starts to take over, describing this state and finding it very agreeable and I have lost everything that I have gained as far as the maintneance of such a state is conserned. All I gain is if I was awake during the sensing.

You see, it is idiotic when I am thirsty and I have drunk and I am trhu, why should I drink more water? I only would drink more water if I knew I were sick and I needed water regardless of my thirst. But, if I just satisfy my thrist and do not think that I am sick dr do not believe that I am sick, I will not drink any more. If we are unconscious, if we are people whi have to wakup, if we are human beungs who are chained to Earth, if we are mechanical, if we are machines, if we are what is so-called claimed that we are and we rememver that, then I do not care if I have an enjoyable

feeling or a bad one. If I am still in my memory, if I remember, if I know that I am that kind of a person, that kind of a machine, and if, with this, I once and for all have made up my mind that I do not want to be a machine because I wish to be a man, then it does not matter any more. As soon I say, "Ah, this is enjoyable, nice, Thank you sensing exercise, you have given me something"; I say, "The hell with you. You are still just as sleppy as you ever were." You understand this?

It is a question of realizing what is involved. Sometimes I do not rmember that. Sometimes I let myself be almost, I would say, "kissed to death by the devil." Sometimes I belive it because the devil is clever abd sits on my shoulder and tells me just as good. "You can have this; you can have that." The temptation of the mountain; all the treasure of the Earth where shown to Christ. This is what the devil does. This is what my ordinary life does. This is what nature does. Nature has no interest in you becoming conscious. Nature has interest in you being asleep so that you do not question and that you live and manufacture food and that you die, and that at that time, whatever there is of substance, of matter, simply is used for whatever nature wants to use it. Do not think that life is something for you to enjoy. Not for one moment. At the same time, it is our constant wish to enjoy it. And whenever I say I cannot enjoy it because of this and that and that, I get mad because I do not think that I am entitled to that kind of suffereing. I all the time will say, "But I ought to be alive; I ought to live; I am entitled to this and that and I have such a bad education, youth and so forth."

Why? I have only one reason. That is to make out of my life that what is required of me. And if I understand the purpose of my life, I understand it in the light of the possibility of

development. I do not understand it simply on the basis of being born, living and dying. This is the entire different way of looking at life. And only when one looks at life that way, will there be any particular reason for work. Then, when I have that reason for work, I do not care if I have an enjoyable state or a bad one because of sensing. I remember once and for all what I am. And that what I am is nothing to write home about, nothing to be proud about.

It is not that I preach, in any sense of the word, doom. But I preach practicality. When I am really interested in development, I must have a definite reason for it. I must know that that what I am needs development and that that what I am is not what I should be. Perhpas it is that. If I realize that, then I will really work and it does not matter what are the results which I reach. I say, "Oh yes, I know" but I do not enjoy it. I do not sit down and say, "how nice and lovely" because I know I am asleep.

Work is work every time I think of it; every time I have an opportunity; every time I can. It does not mean that I can every time. It does not mean, as I said once before, that I have to because sometimes ordinary life is satisified with ordinary life. And it would be sin to use conscious energy for ordinary purposes. But that does not give me the right not to be conscious when it is needed for me to be conscious, or, when I have all the ingredients for being conscious, that then I do not live in accordance with my conscience. This conscience has to be developed. It is the most important part of a person; much more important than his consciousness; much more important thanmany sensing he can do. His conscience, that is the voice. That is what I will follow. That is what sets me right. That is what sometimes tells me and I must listen because it has to be also pure for me that I know really this is the truth. Then I will work because of that. I t will

remind me constantly of work. But when I smother it because I am so-called satisfied - nevr, never be satisfied. Constantly in a state of puff as Orage would call it. It is that. Hunting for the golden stag according to Tagore. Constantly. St. ~~Exxk~~ Paul makes the same remark. That aim: that is one's life. This should be there and in life, not with a face, not in church, not because I happen to have poo-poo-poo; In laughter, in humor, in everything that I do, enjoyable or not enjoyable but I face it. And I take it because it is life for me. Apparahtly ~~ikxi~~ because it is an experience, I cannot and do not run away from it but I keep on going, regardless of whatever so and so says. "I like you." Yes, it is nice, And another says, "I do not like you" and you say," Yes, it is nice." I say the same thing because I remain the same regarding an aim I have. When I once have an aim, I do not forgte.

You see Eileen, it is on that basis. I do not want to say, "make it" No, keep it in mind. Try to remember. That is the aim of work. Gradually among us it has to become an aim. Again I say I know well enough how long it takes before such an aim is part of ones life. How sometimes conditions in life, ordinary conditions, prevent one. How sometimes one must live thru certain other conditions in order to come to such a standpoint. I know. I am not such a fool to hope and hope and hope without any reason. At the same time, I have an aim that I wish to go to. And that aim is maybe far away. But, it is clear. Towards that I will work. And when I am in good moments, I will remember it. And at other times I will become suspicious when there is something that prevents me from seeing that aim. When I see that aim, I am safe.

Drid Williams: I do not understand the statement you made: Keep your soul in suffering. Nor do I understand anythung about what Gurdjieff syas about intentionalsuffering.

Mr. Nyland: I said, "Keep you soul in suffering." It means you are trying to make a soul, whatever there is of the soul. I do not believe that people have souls at all. I think they have just a little bit of a point whuch can grow out into soul. First perhaps a Soul Body, later to be occupied by what you might call a soul center, or, rather soul equipment, thak something that belongs to the soul. We call it then intellectual body which has three definite functions of its owb existence, including an emotional quality, including a higher intellectual quality, including an etherial quality of matter.

So, when I say, "Keep you soul in suffering", it means that I have something that already call my soul. It is probably the most important part for me xhxxxx with which I start when I start to work. When I start to work, I start building something of that soul, Do Re Mi. It is the beginning of tht kind of octave. At the same time, the energy flows over thru this line of consciousness and unconsciousness into Kesdjan Body and helps to form Sol La Si and also at the same time, whatever energy there is left, helps me to bring Si Do of physical body to itw own climax; that is, allowing for more freedom. All three are certain processes that take place simultaneously.

When I want to keep my soul in suffering, ir means that my sould will be exposed to the friction necessary for its growth. It xix will frow in opposition. It will not grow in allowing itself to sleep. So, when I say, "Keep it in suffering", it means, Do not forget. Do not forget to sit down. Do not forget to enjoy yourself. Do not forget you have a sould wich needs attention. Do not forget it is a soul which cries. Listen to it. You habe to help it. It is a baby. It has to grow. You are the mother of your soul. The master of your soul, if you wish. But who is the master? Your I. Not anything of your physical or your emotional body but your

I which is your Magnetic Center. And that Magnetic Center will be good to the soul and keep it in suffering in order to make it aware of its own existence. With other words, it ~~xxxxxx~~, if you can that metaphor, it puts a hairy shirt on the soul and says, "Go ahead; you suffer a little. Do not allow yourself to sleep. Do not allow it. Do not make at even that that will put~~xxxx~~ you to sleep; the fact that I have a soul or that I am already so happy to have a little bit of it. It is anxious for growth. It is anxious also to meet conditions of life. And there is not objection that you create wich conditions inwhich it will suffer.

The intellectual body is a body of suffering. No one understands that. They think that suffering is Kesdjan. Not at all. Kesdjan is the fulfillment of feeling. Intellectual body is suffering all the time by creating conditions for suffering for its own good. The Fa of the Do Re Mi, Fa, Sol La Si-Do of the intellectual body is conscious labor and intentional suffering. This overbridges the Fa bridge of the intellectual body in order to reach man number seven. The soul all along is a road of suffering. The climax at Fa in order to prepare the soul itself for the possibility of permanancy for its existence, so that~~s~~ int that man number seven, it can give up its own Si Do, allwoing the creation of freedom inwhich then his own soul is complete and can combine, if it still existsm with Kesdjan in order to make real God.

It is a very very important part of ones development. It belongs to that part of, as I say, the intentional suffering; the creation of such conditions inwhich I know I must suffer, And I, something in me, creates them because I wish that condition so that because of that condition I will be awake. So, it has more meaning than perhaps you thought.

Lou Castagno: For some time we have discussed the concept of a relation-ship

between I and It. And you just mentioned the struggle of developing the inner I against the conditions of It. I have had some difficulty in identifying, let's say, impressions; of where they come from, whether that come from It or I.

MR. Nyland: The impressions are always received by it. Always. I is not big enough to receive impressions of its own. I is a form of energy when it does exist and that wat, and it is simply a substitute word. When I say I and It, I think of a schizophrenic which splits up and certain things function a little differently, as compared to It functioning.

So, I simply consider the beginning of that soc-alled I as beginning with a faculty of objectivity which is a mental quality. And it is thr acquisition in my mind of a certqin way of how to operate mentally in a different way from my ordinary thought process simply because I introduce impartiality and also introduce simultanaity. But at least the possibility that I say, "There is a beginning of somerhing in me, functioning differently from the rest of my body". The rest of my body continues exstly the same was as always. It is, when it receives impressions, mostly in its own mind; that is, ~~ixxix~~ its own mental quality. It keeps on thinking, associating, functioning, rationalizing, whatever. But a little bit of that what is on the side of the head has to function a little differently. This is the neubral area that is not used at the present time.And that the faculty starts to work itself so that it starts to become are of the body. Ultimately it will become aware of another thought process. It will also become aware of a ~~xxxkx~~ feeling system. But, for the time being, the impressions that are received are mental.

When I am in a vert relaxed state, that is, under the influence of this, let's call it, new mind or that part of the mind that starts

to function separately from the other, under the influence of that, the mind also has that kind of wish to develop and becomes interested in teaching the body to receive impressions of its own. So, the command goes to the body: Relax. Come to yourself. Collect yourself. It is a command that is made, not in my ordinary mind reallu, because my ordinary mind is not interested in that. But it is something that strat s to function in that part of my brain which is new. And it asserts itself because it wants to be alive. And it is, as it were, not satisfied by having just one little faculty of objectivity. The command comes from some where and it is here and it is sometimes in the back of ones head. It is a place. It is not formulatory because the interest is not here. The interest is in the totality of the body to make the body an instrument for the possibility of further work. You see, the emphasis has to be on that. There has to be a reason for that part of the brain to start to function in its own way for the purpose of using it as a servant. So, in the first place, it has a faculty of seeing, a faculty of impartiality, a faculty of understanding, to some extent, moments. Now, it tells the body, "Relax". It says, "Learn now to sense." It says, "When you are sening, you can then be more open, more porous; you can, in such a state, recieve energy from different sources and that energy can be worked away and converted in the body or in certain organs, whereve it is necessary. It becomes interested in the functioning of ones feeling in exactly the same way. With the separation of the centers from eahh other and the loosening up, a feeling will gradually start to function on its own. They need guidance. It will take much too long if I try to explain it. But, it is a very interesting thing. A feeling starts to function by itself when it has no opportunity any more to express itself in the body. When there is a separation between centers, it means that they get apart and, as

a result, the feelings have naturally a form of energy which is not expressed inan ordinary form of physical behavior. Still it is energy. With the opening of the gates of a conscious life, between unconsciousness and unconsciousness, there is a dynamic flow between the phree points. The Do of the intellectual, the Fa of the Kesdjan, and the Si Do of the physical body. This Fa, this Si Do of the physical, means that everything of the physical, which now beceomes superflouous because it is not used on the regulsr way, now can flow and feed Kesdjan Body and can feed Intellectual Body. It is very interesting how the excess energy that one sees is guided alone the lines of further detelopement of Kesdjan Body, instead of creating difficulties inside ones own body. For that reason, this question of negative emotions is very seldom understood. Because if I do not express it, I keep my emotions. Where does it go? It will blow up. But If I am awake, it will not blow up. So the necessity for ~~the~~ not expressing negative emotions is, in the first place, to be awake. And, if I am awake, I have n interest in emotions.

Lou: The difficulty that I am trying to comprehend is that in deciphering "I want to act", in trying to determine the origin//....

Mr. Nyland: You do not have to. No. You are interested. You see, I try to wake up. That is, I make an effort, as if, like I have said, as if I pull the covers away. Here I am. The effort has to be that. When I do this, it means I try now, what I am, whatever I understand of myself, to conbine everything that I am into one aim. That is, I make an attmept to fuse all my functions so that I become as much of an entity as I can be,lopsided, but nevertheless, it is more whole, it is more one. This attempt has, as a result, that there is something that tells this to combine or fuse. That what is outside of is the beginning of that I that we have talked about. My functioning continues. Whenever the I, being interested in the condition of it,

tells itxxxx to do this of that or that for its own sake to fuse, it will fuse because I is more important. And, in doing this, I exercises its right of living. Beacuse of that, that I grows. When it gives itseld exercise being in telling it to do this, it becomes interested and that is, you might call it, an exercise for this I. So, with this growing, I become interested constantly in the fact of that kind of fusion.

I have no interest any more where it comes from or where this I, this idea comes from. I find myself withawish. I follow that wish. I say, "Thank you, whatever it is; I am." I do not trace it. I do not want to say thank you to anybody really. The only way I can say thank you is by waking up. So, when I do not take it, when I do not take the though of the feeling and convert it into the fact of waking up, I do not fulfill my iunction and it becomes useless and I become sinful. I have got to respons to that, you might say, up to my last breath. When I cannot, then I am excused. But when I can, I must. Again, it brings yp this qhole question of the necessity and the source.

I am interested in the sun because it gives heat on Earth. Whatever the xxxxx cause is, I do not care even if it is cold or warm. The fact is that when I sit in the suh, I get warm. So, when I am cold, I want to sit in the sun. I can say, "Thank you sun" but I have no interest in what happened before. The fact is I am there.

You see, work means that it gives me, at a certain time, when I work, a condition which becomes more and mroe desirable for me. How I now reach it - I can thank my grandmother. But, if I thank my grandmother, I do not work. I lose myself in all kind of little things; why this and why that. I do not work. And the time that then goes on, even if I think I am engaged in work because I happen to use a little bit of terminology of where is the source and where xxxxxx such energy comes from and I, my brain, wants to understand

it because otherwise I cannot work, is all poppycock. It is idiotic. I have no excuse when I know about work and I have energy for it to try to wake up. I cannot find an excuse and say, "I have to understand it first before I really can work." All of that, in my opinion, is nonsense. Work first. You will see that with such work one starts to understand already fifty percent of the source. You see what I mean? Don't let's lose ourselves in theory, so called, what we in ordinary life (find?) quite permissible. You do not wnat to make a step forward unless you are sure. You don't wanto invest ten dollars unless you are sure you are going to get fifteen back and things of that kind. This is ordinary life. In this, I have nothing to lose, nothing to gain but my awareness. I lose my awareness if I do not work. I gain awareness if I work. And that is all I am interested in.

When in a state of awareness, I am then a different person, of course. Naturally I look for becoming a different person simply because that what I am, I am not satisfied with so that I say, "It has to be different. It cannot go on like this, I canot accept myself as a mechanical, ordinary little animal, reacting to any kidn of an influence that effects me." Of course not. I say I must work, I have ~~accidental~~ thr intent. I have the energy. Now, I work. Afetr wards, when I drink a cup of tea, foo foo, wonderful, a little bit - sure, nice; how nice you are, how wonderful you are. Why not? One has to sleep maybe once in a while. But not in connotion with work.

If I try to introduce the desire of finding outWhy work? Why work?, that for me is the devil. Shy away from it. It is a substitute. It is a though about work, also a feeling. Even the highest kind of feeling and the highest kind of though, as if it is precious, as if I pray and I do not pray. I only pray when all my centers are united in one desire; To be awake. Or, rather, To be. When I fuse, if I can, the senters, whatever there is of that

functioning, into one, I am. It is not that I even am awake. It is a state inwhich this am-ness belongs to a different kind of level. After that I am what I wish to be, then I can be awake. I can be active. I can do; I can think; I can feel by remaining a B eing.

Next week we will have to talk about being and doing and the so-called contraliction. And I will be very tempted to say, "There is not contradiction whatsoever." And the assumption is there is because it says then, "How we can go around it or beyond it or something". But, that is next week, not this week.

Mae Ripps: I wan to report that I have continued with what you told me to do of not making any attempts to work for the last couple of weeks. I feel I have arrived at a point where it is necessary for me to start making efforts.

Mr. Kyland: Good, now you start working like hell this coming week. Concentrated work. Whenever, it does not matter. I do not care when. I do not care how long, under what conditions. Whenever the thought strikes you, that you are reminded, you try. You try to wake up. You try really to make an effort. Even if it means forgetting a little bit about your daily task at the office. Sit quiet. Come to yourself. Collect. Relax. Do it for five minutes. Nevermind, they will not fire you. You see what I mean now? Now you have gained a certain form of energy. Now it has to be put to use. Now it has to be guided by you. You have to wish. You have to wish to work. Something in you feels that it is necessary, compels you, makes it absolutely essential for you that now, for this one week, you will make such an effort that you will say, "It is a royal effort". Even that you say, "I will die in the attempt." You understand it? Swear to yourself you will do it. Consdier it that serious.

Not too long Terry....

Terry Owens: I think I remembered your saying something two weeks ago which contradicts what you said a minute ago.

Mr. Nyland: It is quite possible.

Terry: I wanted to know if I misunderstood what said then; that when a person has Being and a person Is, that person need not Do.

Mr. Nyland: That is right.

Terry: You did say that? Did you just contradict that?

Mr. Nyland: Today I say, "He can if he wishes." He can do if he wishes. There are two state os being; an active state and a poassive state. The Being is existence, existing on a level, is being. The manifestation of such being can go up or down. It can go into aspiration towrads the next level. It can go down to the lower level in participation.

Terry: And that would be doing?

Mr. Nyland: Whatever the compoment parts are.

Terry: Is it doing whether it goes up or down?

Mr. Nyland: It is both doing. One is socalled Great Doing and the other is doing.

Terry: ANd this must be part of being?

Mr. Nyland: No, It is a question of what is necessary for God, as Absolutle, to manifest himself. It is an open question. Gurdjieff explains it that even His Endlessness was eaten by time. I think the reason for saying it is because he wants to illustrate what the condition is of man. For me, the question of Absolute means Is-ness. Therefore, it need not do anything else, but, within it will be active. But, the totality of all activity will become inactivity. It is a philosophical question. The totality of all time will be eternity. Is-ness, that is, that Being-ness has no opposite, altho it can, if it wishes, have an opposite in manifestation. So I say, Be: it does not require any further doing. If you wish to manufest being, do, think, feel or aspire and become bliss. It is the higher and the

lower. In doing below, xx consciously, one also fulfills the understanding of the next level. It is as if the split of being is that it divides itself: So above, so below, because only that wat can this being remain in balance. It is very interesting to see what equilibrium really means. It is also: I go. At the same time: I prepare. All these concepts are related. So being, if it is contradiction, is like a paradix. Very interesting. You can ascribe it almost to anything because today is today and tomorrow is tomorrow.

Next week, with question, with work, with detailed questions, detailed experiences, detailed wishes to know. And we can talk about it. And, in the mean time, verify in your life what you now know when you try to work.

Good night everybody. Hope to see you next week. If we change rooms, I will let you all know. Good night.